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EGYPTIAN ANTIQUITIES.

TWO PTOLEMAIC INSCRIPTIONS.

Among other objects in an Egyptian collection belonging to Mr. Joseph W. Drexel of New York, now on exhibition in the Metropolitan Museum of Art, are two small marble slabs which were obtained by Mr. Drexel from an Arab in Thebes, some time since. Nothing is known of their place of discovery, but of their place of dedication something will be said below.

I.

On a slab measuring about six by eight inches, is an inscription covering some two-thirds of the surface :—

ΥΠΕΡΒΑΣΙΛΕΩΞΠΤΟΛΕΜΑΙΟΥ
ΤΟΥΠΤΟΛΕΜΑΙΟΥΚΑΙΒΑΣΙΛΙΞΞΗΞ
ΑΡΞΙΝΟΗΞΘΕΩΝΦΙΛΟΓΑΤΟΡΩΝ
ΤΕΩΞΩΡΟΥΦΥΛΑΚΙΤΗΣ
ΤΟΥΟΥΑΜΜΩΝΙΕΙΟΥ

*ὕπερ βασιλέως Πτολεμαίου
τοῦ Πτολεμαίου, καὶ βασιλίσσης
Ἀρσινόης, θεῶν Φιλοπατόρων,
τέως Ὁρου φυλακίτης
τόπου Ἀμμωνείου.*

“In behalf of king Ptolemy, son of Ptolemy, and queen Arsinoe, the gods Philopatores, Teos son of Horos, warder of the district Ammonieion, (has consecrated this).”

The letters, half an inch high with wide and deep incisions, are irregular in form and considerably crowded, without ornamental apices. A and Λ tend to advance the right limb beyond the left at apex, distinctly so in some cases; Ξ not Σ; Ω smaller than the average letter, and with wide opening; Ο and Θ still smaller; Ι and Φ long; right limb of Π long and even meets the line; in one

case H assumes the curves which characterize it when drawn with the reed.

The inscription falls within the reign of Philopator, 222-204 B. C. Teos, the name of the dedicator, is said by Brugsch (*Lettre à M. de Rougé*, p. 53) to be an Egyptian demotic name; it occurs several times in the papyri, and is even mentioned by Manethon as that of a Sebennytic king of the xxx Dynasty. Horos is likewise Egyptian, and Brugsch, in the work above cited, has traced it in the papyri, as transmitted from 220 B. C. for more than a century in a family of western Thebes, connected with the temple of Ammon as *pastophoroi* or *cholchytai*. No Teos son of Horos appears in his list, but Teos is a name recurring several times among those to be buried in the tombs belonging to this family. One is a goose-feeder (*χρηνοβοσκός*), another a pilot (*κυβερνήτης*). The Teos of our inscription is a member of the standing force required to protect and to act as the police of the country. A letter is preserved (*Lettre*, p. 61) written by Osoroeris, a member of the Horos family, to Dionysios who is designated as the commander of cavalry and *phylakitai* of the Theban district (*ἐπὶ ἀνδρῶν καὶ ἀρχιφυλακίτῃ τοῦ περὶ Θήβας*), in which complaint is made to him that some of the tombs belonging to Osoroeris had been entered and plundered, and redress is implored. Mention is made of a similar officer and his *phylakitai* in several other papyri of the Louvre, in one of which they are sent to search the Serapeion at Memphis. Hence the meaning of the term is quite beyond doubt, and the sense of "prisoner" given to it by Liddell and Scott (*Lex. sub voc.*) is wholly inadmissible as applying to the Philae inscription, C. I. A. 4896 c 7. Sophocles (*Byz. Lex.*) rightly interprets it "guard." The commanders of the *phylakitai* bear Greek names, but the men themselves may be Egyptians, as shown by our inscription, and by *Papyrus Louvre* 42, where the name Arpaeses occurs.

The *topos* is a subdivision of the larger nome, and in this case the Ammonieion is one of the *topoi* of the nome Perithebas, or district about Thebes, and took its name from the temple of Ammon-Ophi, or the Ammon who presides at the house of the dead at Ophi (Brugsch, *loc. cit.*) in western Thebes (*Ἀμμένωφεις τῶν περὶ τὰ Μερμόνεα*), the temple with which the Horos family were connected as *cholchytai*, and the one in which it may reasonably be supposed this slab was dedicated.

II.

On a slab, eleven inches long by seven wide, of harder stone than No. 1. The left side is broken away at surface, as well as at right upper corner :—

. ΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ ΘΕ . .
 . ΕΓΑΛΟΥ ΦΙΛΟΠΑΤΟΡΟΣΞΩΤΗΡΟΣ
 ΚΑΙΝΙΚΗΦΟΡΟΥ ΚΑΙΤΟΥ ΥΙΟΥΓΤΟΛΕΜΑΙΟΥ
 ΙΣΙΔΙ ΞΑΡΑΓΙΔΙ ΑΠΟΛΛΩΝΙ
 ΚΟΜΩΝ ΑΣΚΛΗΠΙΑΔΟΥ
 ΟΙΚΟΝΟΜΟΣΤΩΝΚΑΤΑΝΑΥΚΡΑΤΙΝ

*ὅπερ β]ασιλέως Πτολεμαίου θε[οῦ
 μ]εγάλου Φιλοπάτορος σωτήρος
 καὶ νικηφόρου, καὶ τοῦ υἱοῦ Πτολεμαίου[υ],
 Ἰσιδι Σαραπίδι Ἀπόλλωνι
 Κόμων Ἀσκληπιάδου
 οἰκονόμος τῶν κατὰ Ναύκρατιν.*

“In behalf of king Ptolemy, the great god, Philopator, saviour and winner of victory, and his son Ptolemy, to Isis, Sarapis, Apollon, Komon son of Asklepiades, steward of monies at Naukratis, (has dedicated this).” The letters, about three-eighths of an inch in height, are very neatly and prettily cut, many with elaborate ornamental apices, especially Γ. Α is usually λ; Α sometimes with similar apex; Ω is of full size and narrow at base, Ο one-third smaller; Σ has its horizontal limbs parallel; one Μ curves somewhat within; Ι is of the height of the other letters, Φ longer. The Κ of ΚΟΜΩΝ has been considerably injured. The important words are separated as indicated above.

This dedication must have been made between 209 B. C., when Philopator's son Epiphanes was born, and the death of his father 204 B. C.; but where it was deposited is not so easily determined. Did Komon visit Thebes and there consecrate his offering for the well-being of the royal family in some temple especially devoted to the deities of health and strength, himself the son of Asklepiades, a name affected by Asklepiad families? Or has this slab passed from hand to hand, in recent days, to Thebes from the mound of Naukratis itself? Of which mound Mr. Petrie says (*Egypt Exploration Fund Report*, 1885, p. 14): “To-day all the heart of it is gone, spread out on the fields of the country to enrich the clover and barley of the

peasantry, and the antiquities which it contained cast forth without a name or history among the collections of the world, if their intrinsic worth prevented their immediate destruction." The remains of a noted temple of Apollon at Naukratis have been among the richest results of Mr. Petrie's excavations there. On the other hand, if it came from the Ammon temple at Thebes, it is barely possible that Isis, Sarapis, and Apollon were there worshipped as associated gods, as we know (Brugsch, *Lettre*) invalids were often taken there, in the hope of a miraculous or other cure.

It has been maintained by Boeckh (*C. I. G.* 3562) that the title of *oikonomos* of a city belongs only to late inscriptions, though, how late, it is not definitely stated (cf. Dittenberger, *S. I. G.* 470). The title in our inscription is somewhat vague, but may be compared with *ὁ ταμίης ὁ κατὰ πόλιν*, of the *praetor urbanus* at Rome (Reinach, *Traité d'Épigraphie*, p. 534). Komon's province, however, may have been restricted to narrower limits than the whole city.

MUMMY TABLETS.

The two tablets described below belong to a rather rare class in collections from Egypt. In the *Revue Archéologique* (xxvii) for July-Dec., 1874, and (xxix) Jan.-June, 1875, M. Edmond le Blant figured and described 95; and that was all of which he could obtain any knowledge in collections abroad. About half of these had been brought from Egypt by M. Batissier, and, from the micaceous sand adhering to certain of them, they were supposed to have come from the vicinity of Thebes, as indeed some of the inscriptions indicate. The remainder of the 95 were in the Louvre, at Florence, Turin, Leyden, Berlin, London, and Boulak. They are small, oblong tablets of wood, from three to eight inches in length, and usually less than half an inch in thickness, with one or both faces smoothed for the reception of an inscription. Towards the upper end a hole is usually pierced for a string, and on each side, near this hole, a notch is cut, giving it the appearance of a dovetail. The wood is of several varieties: plane, sycamore, acacia, and the conifers, pine, fir, and cedar. The use of these tablets was two-fold: they were affixed to the mummy either simply to designate the individual in the tomb, or to identify it and give directions for its transportation from the place of death and embalmment to that of entombment.

Of the former class the two given below are examples ; for the latter we may cite the inscription of Le Blant's No. 46, "To Diospolis (Thebes): Pamontis son of Tapmontis: from Pandaroi."

The inscriptions are mostly in Greek. Le Blant mentions only two in hieroglyphs. They are commonly written with ink, in uncial characters, on one side of the tablet ; but they are also engraved in the wood, sometimes after the ink has been applied. Some have the inscription continued or repeated upon the back of the tablet, and a few have the divinity Anubis, dog or jackal, outlined there.

The two specimens which form the subject of this article were obtained by Dr. W. C. Prime, of New York, during his visit to Egypt in 1855-6, and are now in his possession. "They were found among a lot of trash in an Arab's possession on the west bank of the Nile near Sakkara ; or it may have been farther up the river."

I.

Length $4\frac{1}{2}$ inches, width of body $3\frac{1}{4}$, from notch to notch $2\frac{1}{2}$, width of top $2\frac{3}{4}$, width of hole about $\frac{3}{8}$: lateral edges beveled down on front face, where the inscription is engraved in deep and rather angular letters, in lines running from top to bottom, lengthwise on the tablet. A has the v-bar, ω is angular, C lunar with projecting upper limb. It reads :

CAPAΠΟΔ
ΩΡΟCΚΤΙ'
ΚΑΛΗΤΟC
ΕΤ'ΜΗ

Turn the tablet over towards you, and you find the same repeated in ink, with freer movement and rounder letters ; A with v-bar as before :

CAPAΠΟΔωΡ
ΟCΚΤΙ'ΚΑΛ
ΗΤΟCΕΤ'
ΜΗ

Σαραπόδωρος Κτι' Κάλητος ἐτ(ῶν) μῆ.

"Sarapodoros Kti. son of Kales, aged 48."

Kti. is, no doubt, the contraction of Ktistes, a name which occurs in Le Blant's list, No. 6, *Κτίστης Ὀρίωνος ἐτῶν λς*, and elsewhere.

II.

Length $4\frac{3}{4}$ inches, width $2\frac{1}{4}$, from notch to notch $1\frac{3}{4}$, hole about $\frac{3}{8}$. Letters farther from the monumental than No. 1. B narrow, ι long, α, ε, C, ω as given, M formed by curves. Written across the tablet is :

B I O C C E
 N Π E M Δ
 O Υ T O C
 H Γ E M Ω N
 —————
 E T Ω N Λ H

Bίος Σενπεμαούτος ἡγεμόν, ἐτῶν, λη.

“Bios son of Sempemaous, the guide, aged 38.”

Sempemaous is an Egyptian name, in which the element *Sen* means “child of,” and is a frequent component in proper names, commonly feminine, as is also the termination *-ούς -ούτος*. To designate a person by adding the name of the mother instead of the father, was common in Egypt, and occasionally the significant *πάτωρ* is added. With *ἡγεμόν* we may compare similar identifications by the occupation, as Le Blant’s No. 73, *ἐξῆγγτηής*; No. 81, *ἐξῆγγτεύων ἐναρχος*; No. 13, *ναυπηγός*; etc.

These labels do not furnish any definite evidence to determine their age, but Le Blant has thought that they were later than the beginning of the Christian era, from the occurrence in some of them of the formula *οὐδεὶς ἀθάνατος*.

AUGUSTUS C. MERRIAM.